

# The South African Outlook

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## The South African Outlook

History has a Nemesis for every sin.

—Mommesen.

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### The Joint Sitting

As we go to press the Joint Sitting of both Houses is pursuing its miserable discussion of the South Africa Act Amendment Bill, the inevitable end of which a stratagem has ensured. Seldom, perhaps, if ever, has Parliament sunk to such a level as in these days of debate, when the best that even Government supporters can bring forward is the *tu quoque* argument flung at their opponents, and declarations that the preservation of White civilization makes necessary a course that is not ideal. But a "new low" was reached when Mr. J. D. Scholtz, the Nationalist member for Namaqualand, according to press reports, argued that if the Opposition went to court on the legislation, the court would have to take into consideration that it was part of the democratic machine which had to give expression to the will of the people. The court could not give a decision in conflict with that will. Since the 1952 court decision, the elections clearly showed that the people wanted this legislation. Asked whether he meant that a court must take into consideration election results in deciding on the validity of an Act, Mr. Scholtz blandly answered, according to reports, "That, more or less, is what the court will have to do."

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It is difficult, with the most charitable of attitudes, to arrive at a conclusion as to what has driven the present Government of South Africa into courses so much at variance with the trend of Western thought and practice in

these modern days. There is, however, a factor to which perhaps sufficient weight has not been attached. Can it be that having cut so many ties with their motherland of Holland, a large portion of the Dutch section has divorced itself from traditions of attachment to the pledged word, of willingness to live and let live, of resistance to oppression? These traditions still live on the native soil of the Hollanders and Huguenots, where they were bought with blood and tears. It is often alleged against the English-speaking section in South Africa that they are not true South Africans, because they still prize the traditions of their ancestral homelands and the ties that bind them there. May it not be that the valuing of traditions and loyalty to them—especially where these were dearly purchased—are the salt without which national life must lose its savour?

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### The Nursing Amendment Bill

Concern is being felt in various quarters concerning the provisions of the Nursing Amendment Bill, which restrict membership of the South Africa Nursing Council and of the Board of the South Africa Nursing Association to Europeans and exclude Non-Europeans from appointment or election to either the Council or Board. This seems a setting aside of democratic principles in an Association which hitherto has not applied such restrictions, and for membership of which the qualifications demanded of non-Europeans are the same as for Europeans. We can well understand that with the greater production of African nurses—Baragwanath Hospital alone has hundreds in training—steps might seem necessary to prevent the Council and Board being swamped by Non-European voters before they have acquired the necessary training and experience for a large share in the control of such important bodies, but the total exclusion of Non-Europeans from the Council and Board seems too extreme a step. In the affairs of bodies established to further and protect the interests of different sections of a profession, it would appear to be axiomatic that all such sections should have their spokesmen or spokeswomen when the body meets in Council. From those who have many years of experience in the working of public bodies the testimony comes that nothing but good results when Non-Europeans, through their own representatives, can set forth without let or hindrance the Non-European point of view.

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### A Judge's Comments on the Police

South Africa has followed with grim interest the long trial of two police sergeants, who were found guilty of culpable homicide in the Supreme Court at Durban last month. The trial was a sequel to the death of a Native prisoner, Magawuli Ndhlovu on 8th November last year. Mr. Justice Kennedy, in sentencing the accused to eight and five years, declared that what he had to say was of the utmost importance to the public. Among other comments the judge said:

"It has caused me great personal distress because on many occasions both of you have appeared before me as witnesses in cases and at all times, not only have I relied on your evidence correctly, I know, but from time to time I have acknowledged publicly in the court, the ability shown by you both in the performance of your duties. I knew without having heard the evidence in mitigation of Major L. J. Gillesen, police commander in Zululand, that each of you had every prospect of early, and I have no doubt continuing promotion in the force, and it is sad, it grieves me to think that by your acts you have shattered your careers and that you must face long terms of imprisonment. I clearly must leave aside all my own personal feelings of pity for either of you in your present predicament because I have a clear duty, not only towards the public, but towards the dead man and particularly towards the police in South Africa. The police in this country have a difficult job to do, more difficult, I firmly believe, than in most other countries and I am the first to acknowledge that in the overwhelming number of cases the police are as competent and as fairminded a body of men as can be found. But it would be idle of me to close my eyes to the fact that of late a small number of the police force appears to have resorted to methods of violence when handling suspects or prisoners. As far as I know, however, there has been no case where any member of the force has gone to the extreme to which you unfortunate men went. I am sorry to have to say so but it is as well that these remarks be reported and given prominence. You have sullied the reputation of the South African Police force and it is my duty to pass exemplary sentences upon you not only to punish you but to show that the courts will not tolerate any physical violence or show of violence by the police or any other person in official or semi-official authority towards the persons under their trust. I know only too well the difficulties that confront the police in their investigations of crime in South Africa and I realise that you both had been aggravated by Ndhlovu's deceptions, but all question of third degree methods must be completely stamped out. I condemn them in the highest degree possible and in the strongest terms I can employ, and if the police cannot obtain admissible evidence by fair and proper means, the prisoner should either be released

or put before the court on the available evidence, however weak, for the court to decide the position. It is not for the police to convict a man themselves—the courts are there for that purpose.

"However, I do not think the matter ends there. You know and I know that the courts, correctly, undoubtedly, in the great majority of cases, rely on police evidence. The courts should be entitled in every case, without exception, to depend on the trustworthiness of the evidence, because if it can not do so, the whole administration, the whole structure of justice will fall down. In addition, clearly you must be the unfortunate examples to act as a deterrent to all those who abuse their authority. The police must not, under any circumstances, it matters not what the conditions are, lay violent hands on any person without proper legal justification for that. All sections of the public, of whatever race, are entitled to expect fair and honest and decent treatment from the police, and indeed from anybody who is in any way concerned with the administration of justice. If the stamping out of third degree methods used, as I said, by a small minority of the police, results in fewer convictions, it does not matter. It is far better that a suspect goes free than that the reputation of the police force should be tarnished by these illegal means of extracting evidence from any person in contact with the police."

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### Europeans and Africans in Secondary Industries—Southern Rhodesia.

The monthly Digest of Statistics published by the Central African Statistical Office gives the following numbers of African and European employees in the various industries. The figures are for 1953 which are the latest available:—

<i>Industry.</i>	<i>No. of Afrns. Employed</i>	<i>No. of Eur. Employed</i>
Food Manufacturing	7,472	996
Beverages	1,505	321
Tobacco Manufacturers	8,585	467
Textiles and Wearing Apparel	11,410	637
Manufactures of Wood, except Furniture	4,955	354
Furniture and Fittings	1,669	187
Paper Manufactures, Printing and Allied Industries	988	1,018
Rubber Products	173	42
Chemicals and Chemical Products	1,475	337
Non-Metallic Mineral Products	7,449	437
Metal Manufacturing	7,570	1,917
Manufacture and Repair of Transportation Equipment	4,654	3,274
Miscellaneous Manufacturing Industries	1,323	176
	<hr/> 59,228	<hr/> 10,163

Thus while in the Union and elsewhere the merits or otherwise of integration are being discussed, the thing itself is becoming more and more entrenched in daily industrial life. The flood comes in despite the brooms of the modern Canutes.

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### Central African Federation : An Indian Visitor's Impressions.

Mr. P. D. Saggi, General Secretary of the All-India Convention of Race Relations, said in an interview in Salisbury recently : "I have been most agreeably surprised to discover that there is not nearly so much racial discrimination in the Federation as I have been led to believe. Had I not come here personally, I would have held a completely different opinion.

"In India I had been told that whatever happens in South Africa by legislation automatically happens in Rhodesia by convention. I now know that this is not entirely true."

Mr. Saggi said there seemed to be "quite a high degree of racial harmony" in the Federation. The Asian population was not oppressed, and they put up with social and educational disabilities which still existed because they all seemed to believe that the policy of racial partnership would be put into effect.

"It will obviously take some time to produce a truly multi-racial society, but such prejudices as do exist are not so deep rooted that they cannot be eliminated" said Mr. Saggi.

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### A Commendable Gesture : Drs. Blaxall and Junod

The University of the Witwatersrand has long been noted for doing fitting things in a fitting way. This has again been demonstrated by the decision that at the Graduation Ceremony on 24th March the Rev. A. W. Blaxall and the Rev. H. P. Junod will have conferred on them, *honoris causa*, the degree of Doctor of Philosophy (D. PHIL.). Mr. Blaxall's work on behalf of the Blind, the Deaf and other handicapped sections of the population, of all races, has brought credit to his adopted country, while Mr. Junod's work for Penal Reform has been influential in many quarters, in South Africa and overseas. Their colleagues in the Christian Council and in many other public bodies rejoice in this fitting recognition of their labours.

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### President of the Institute of Race Relations.

Many will have learned with gratification of the election of Mr. Leo Marquard as Honorary President of the S.A. Institute of Race Relations. Mr. Marquard has had a distinguished record both in the academic sphere and in public life. A Rhodes scholar, he graduated M.A. at

Oxford. From 1923 to 1939 he taught at Grey College School, Bloemfontein, and from 1941 to 1945 was in charge of Army education. He was the founder of the National Union of South Africa Students. He has been closely associated with the work of the Institute, being a foundation member and a former vice-president. Mr. Marquard is now editorial manager of the Oxford University Press, with headquarters in Cape Town. He is the author of various books that have had a wide sale, both in South Africa and beyond. Some of his chief volumes are : *Black Man's Burden*, *Farm Labour in the Orange Free State*, *Peoples and Policies of South Africa*, and *The South African Native*.

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### Without Comment

In *The World* (formerly *The Bantu World*) great space has recently been given to the doings and fate of Elifazi Msomi, the Zulu axe-killer. Its readers were promised a full report of his execution in the mid-week edition. But perhaps the climax was reached in a reported interview with a "famous nyanga," Mr. Mtembu. Part of the report reads : "'But' says Mr. Mtembu, 'there is only one danger After his killing, Msomi may come up again as a ghost. This needs to be cared for.' 'What care do you recommend, Mr. Mtembu?' I asked. 'Goat fat to be burned over his grave. This will banish the Ghost. Even if the customary way of slaughtering a goat in the home is done, that helps too. Over this, however, African Nyangas have herbs which to use to banish a ghost.'" This is from *The World*, not from *The Under-World* as might be supposed.

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Modern life has made us all the hourly companions of statistics. No one nowadays writes on any social, economic or political subject without piling the statistics up. No one in his senses would question the value of statistics in dealing with social and political matters. At the same time it may be questioned whether the idea is not being overdone, particularly in the social sphere. We produce statistics on some social problem, and when we have done so we mistakenly feel that something by way of remedy has been effected. In short, there is considerable danger that in our time many of the facts of life pass before us under a camouflage of numbers. More and more we require to remind ourselves that people are not statistics. We need more of the human approach.

*African Contrasts.*

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# An Afrikaner Speaks on Apartheid

## PROFESSOR KEET'S BOOK

FROM the heart of Afrikanerdom at Stellenbosch has come a book that is the subject of widespread discussion, and that will be discussed for long, both in South Africa and far beyond. Professor B. B. Keet, one of the senior and most respected of the theological professors of the Dutch Reformed Church, has given the world his thoughts on *apartheid* in his book *Suid-Africa Waarheen?* (University Publishers and Booksellers, Stellenbosch 5/3).

In the short compass of 89 pages Professor Keet surveys the field of race relations in South Africa, sets forth prevailing attitudes, and brings all to the test of Holy Scripture. That the book will be tossed backwards and forwards in the political arena goes without saying, but its deeper interest for professing Christians lies in its religious approach.

Professor Keet takes account of the rise of colour prejudice, and attributes it to the fact that the white races met in South Africa (and elsewhere) those whose way of life seemed—and indeed was—on a lower plane. Thus barbarism became identified with colour.

### THE SCRIPTURAL BASIS

Professor Keet reveals that once when the Synod of the Cape Dutch Reformed Church set itself to prepare a statement on the scriptural grounds for *apartheid*, he advised a colleague to wait until the subject had been fully considered. But the reply was given, "No, but our people always think it is important to have a scriptural basis for every attitude they adopt." The implication seemed to be that the basis must be found at all costs: the Scriptures must be squared with the prevailing attitude. Concerning this, Professor Keet remarks: "Perhaps it is here we must find an explanation of the singular way in which the scriptural evidence is handled in our church, so that we are to-day literally the only church in Christendom that comes to such strange results in our scriptural study of racial questions—the actual situation is unconsciously made the measure of what the Scriptures wish to teach us."

Professor Keet's own view on the Bible and apartheid is that although the Bible clearly says that mankind has been divided into races and nations by God's decree, the teaching of the New Testament is that there should be unity in diversity; and that this unity means unity, and nothing less. He is specially scornful of attempts to make out that the unity is only a spiritual unity. "A spiritual unity that exists only in the imagination and does not appear in the hard practicality of our lives is no true unity, the test of its genuineness lies in what is done in real life."

### POLITICAL APARTHEID

After outlining Christian principles in regard to race relations, Professor Keet turns to political *apartheid*, and

finds the answer to many questions in the quality of human relations. "The question is again one of human relations, and manifests itself in its simplest form as follows: Is it necessary in the present situation that, in the political sphere, White and non-White must go apart, or is our vocation as inhabitants of the same country, and having no other fatherland, to find a way of co-operation in which we will stand not in opposition to one another, but side by side?"

His own view is given in the words: "The Gospel does not separate us in any respect from our neighbours, but binds us together in every field of life. *Apartheid* in all its forms is a flight from our Christian vocation, which obliges us not only to live with our equals in sentiment and development, but also and particularly to stand up for the underprivileged, to bear their burdens and to help them to achieve a standard of living worthy of human beings."

There is much to be said for the idea of the White acting as trustees for the Non-Europeans, but Professor Keet demands to know what is to happen when the wards come of age. By *apartheid* the latter is called into the White man's service, but is informed that he has no rights in the white man's areas. The result is that he suffers from a feeling of increasing hopelessness and frustration. *Apartheid* takes no account of the difference in outlook and culture among the non-Europeans, but drives them together into one camp where all become hostile.

It is true, Professor Keet alleges, that we must guard against an onslaught of barbarism through the numerical superiority of the Africans. But barbarism and colour are not synonymous. He more than once declares that immediate abolition of all colour discrimination is unreal and impossible. "We live in a country where the Non-European races are still for the greater part uncivilized or half-civilized; for that reason it is necessary to provide that the cultural values which we possess be protected and kept safe."

### TOTAL APARTHEID

Professor Keet deals with the advocacy by SABRA and others of total territorial *apartheid*, but here again he thinks we come upon a flight from reality. He asks for a map which would show what a "fair division" of the country would mean. He contends that the reserves and the protectorates will not be sufficient for the population now there, the numbers that will be drafted to them, and for natural increase. Unless heroic sacrifices were made by the Whites—something far greater than is envisaged in the plea for Europeans undertaking much of the labouring

work now performed by Non-Europeans—the latter are bound to suffer greatly by the enforcement of total territorial *apartheid*. But Dr. Keet considers this aim most unlikely of accomplishment. "Can it be taken amiss if one comes to the conclusion that there is pipe-dreaming going on here which seeks to solve the problem in the easiest manner, because it is an impossibility? The impossible is the easiest, because nobody need bother his head about it: he only dreams about it. We ask in all seriousness if there is not another way, one that will not seek an uncertain solution in the unknown and unforeseeable future, but will begin with the duty that here and now lies before us, leaving the outcome in the hands of God, where it belongs." Professor Keet does not believe that there would be forthcoming for total *apartheid* the necessary co-operation of the interested parties—Great Britain and the African people. Professor Keet declares that no responsible leader of the Non-Europeans has pronounced in favour of total *apartheid*. He fears that for the future of White civilization total *apartheid* is actually the greatest danger, because through it we create conditions that make friendly reactions difficult.

Professor Keet defends voluntary separation in social

intercourse, but he deprecates compulsory separation as tending to give the impression that we regard colour itself as a badge of inferiority. He has some moving words on that fact that "no thought is given to the deep wounds and bitter hurt to those who, whether they are civilized or not, are treated as though they were riff-raff and untouchables." He emphasizes the necessity of avoiding wounding the self esteem of Non-Europeans. "Respect for the personality of every human being is a duty demanded of our Christian religion. If we neglect this duty, then the question is whether the object of our fault will suffer more than we ourselves who have incurred this guilt."

Professor Keet strongly contends that if we follow the dictates of conscience none of the evils so often prophesied will come upon us and our children.

He advocates the taking away of racial policies from the sphere of politics. He would like to see a body of responsible men from all races get round a table to try to work out a programme of understanding and co-operation.

This is a book to be read and re-read, and its contentions pondered over, not least by those who have political power. We trust that an English translation will soon make its appearance.

## The Christian Council of South Africa

BIENNIAL MEETING, FEBRUARY, 1956

THE Christian Council of South Africa held its biennial meeting last month. The deliberative meetings were held at St. Benedict's Retreat, Rosettenville, than which no more suitable place could have been found.

On Tuesday, 7th February, the Executive Committee met under the chairmanship of the retiring President, the Archbishop of Cape Town. The same evening a largely attended public meeting was held in the Methodist Central Hall, under the chairmanship of the Rev. Dr. J. B. Webb. Among those present at this meeting were the Principal of the University of Johannesburg (Professor W. G. Sutton), Ds. C. B. Brink, Moderator of the Transvaal Dutch Reformed Church, and Dr. U. van Beyma of the World Council of Churches, who had just arrived in the Union on a study visit.

At this meeting the President, the Most Rev. G. H. Clayton, D.D., delivered his presidential address. This was largely devoted to an examination of the work attempted by the Christian Council in past years and how far success has attended its efforts. The address was highly critical in parts, and emphasized the need for the reorganisation of the Council. The new Executive will submit the address to a close examination in the near future. The closing part of the address contained a trenchant analysis of the present social and political setting in the country in

the face of which the Churches have to bear their witness.

### A DOMESTIC CONFERENCE

When the Council met at St. Benedict's Retreat the following morning, it was found that there were representatives present from almost all the bodies affiliated to the Council, many of the delegates being senior officials of their Churches or Missionary Societies.

The discussions centred on matters largely domestic to the life of the Council, but several large public issues were also debated, the debates frequently reaching a high level. The Secretary has publicly stated that several members present, who have attended many such meetings, agreed that it was probably the best and most important gathering of the Council since its inauguration after the visit of Dr. John R. Mott, more than twenty years ago.

### REORGANISATION

The General Purposes Committee in an important memorandum set out the need for an enlarged budget, and dwelt on the difficulty of running an effective office with a part-time secretary and a part-time office assistant. This Memorandum was sent to the Executive for early and earnest consideration and the preparation of a fuller memorandum. Notice was taken of the fact that after the memorable inter-church, inter-racial conference con-

vened by the Dutch Reformed Church of the Transvaal in December 1954, a continuation committee was set up with limited terms of reference. Deep appreciation was expressed that this body has come into existence, and the hope was voiced that this step may prove to be the beginning of a new chapter in ecumenical relations in South Africa. Two members of the continuation committee were present as Council delegates.

### CHRISTIAN LITERATURE

The Council since its inception has been closely concerned with the publication and distribution of Christian Literature, and has been the official body associated with the International Committee for Christian Literature for Africa (ICCLA). The latter body is prepared to assist in extensive developments in this field, and with this end in view a Literature Conference is planned for Johannesburg in early August this year, to which representatives are expected from Churches and Missionary bodies in the Union, the High Commission Territories, the Rhodesias and Nyasaland. The Continuation Committee referred to above will be responsible for the arrangements and have set up a Planning Committee on which it is expected the main bodies interested will be fully represented. This should afford ample opportunity for inter-church co-operation, and should be one of the main tasks of the Council in 1956.

### STUDY OF RAPID SOCIAL CHANGE

Before the Convener of the Social Service Section submitted his report, Dr. U. van Beyma was invited to outline to the meeting plans for carrying out the study initiated at the World Council of Churches meeting at Evanston and known as the study of Christian Responsibility in countries of rapid social change. This was received as a special challenge to South African Christians, so the Social Service Section was asked to discuss with Dr. van Beyma, while he is in the Union, ways and means of setting up a body for the purpose of co-operation with those directing the study in Geneva, it being understood that the study will go on for three years, at the end of which a report will be compiled for the 1960 Assembly of the World Council of Churches.

Here again it is hoped that arrangements will be made for full inter-church co-operation.

### THE CLOSING OF A SCHOOL

Considerable discussion took place on the closing of the school of "Christ the King" in Sophiatown, Johannesburg. This broadened out into a discussion on the position of private schools for Non-Europeans vis-a-vis the Bantu Education Department and the position of private schools in general. In the end it was sought to have a discussion of the matter with the highest governmental authorities.

We hope next month to publish the full text of important Council resolutions and further particulars.

### OFFICE-BEARERS

The following were elected as the chief office-bearers for the ensuing two years.

*President* : Rev. R. H. W. Shepherd, D.D., D.LITT.

*Vice-Presidents* : Bishop E. Sundgren and the Ven. Archdeacon R. Y. P. Rouse, B.A.

*Permanent Vice-President* : Rev. E. W. Grant.

*Secretary & Treasurer* : Rev. A. W. Blaxall, B.A., D.PHIL.

Concerning the new President, the Secretary has stated : " Dr. Shepherd has been associated with the work of the Council in various ways, and was actually Secretary of the former General Missionary Conference which was dissolved when the Council was constituted. He will therefore have a unique background for the task of guiding the Council through certain constitutional changes which seem inevitable."

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*Caesar, The Beloved Enemy*, by M. A. C. Warren. S.C.M. Press 4s. 0d.

The three studies are the "Reinecker Lectures" for 1955, delivered in the United States. The author examines afresh some aspects of the old problems of Church-State relationship, as they arise in our times, and bear on the particular question of Christian Missions, in a world that has grown critical of the West. The title itself discloses, *in nuce*, the basic attitude of the writer: the State, as a secular power, is not always a "Leviathan" or a "Babylon," but may also be a definite instrument in God's hands to bless mankind and to achieve His ultimate aims. Thus, it is contended, in the first lecture, that some varieties of "Imperialism" representing the rule by one group over other groups, can be thoroughly beneficial for the "subject" peoples and may thus be a form of God's providential plan to prepare them for "better things."

The second essay deals with the very important question of the role of the Church existing, unfortunately mostly on the periphery, in this modern Welfare State. Although the task of charitable work is largely in the hands of secular authorities, the Church, Mr. Warren points out, must "furnish" officers with a sense of calling and the gift of love as well as exercise the duty of the prophet who exhorts and makes known God's will.

The last lecture is essentially practical, giving most valuable suggestions on the part that the modern missionary ought to play in lands which are in revolt against the political, economic, and spiritual attempts at domination by the West.

Mr. Warren writes most lucidly, with real scholarship as well as sympathy and understanding. Here we have good theology, clear-sightedness, and realism.

A.G.R.

# The Christian Council and Migratory Labour

## A STATEMENT AND AN INTERVIEW WITH THE PRIME MINISTER

**D**URING the early weeks of the 1955 Parliamentary Session the Minister of Native Affairs said several times that the demands of expanding industry for more labour must not be allowed to serve as an excuse for the migration of African families to the cities. In particular he said that in the Cape Western Province—which he referred to as traditionally the home of the Coloured Community—there must be no further influx of African women. His Department even went as far as to issue regulations by which women who had joined their working husbands within a specified number of years were also to be banned from permanent residence and ordered to return to their homes in the reserves.

Church leaders in the Cape Western area spoke openly in condemnation of this policy. It then became clear that the policy itself would be extended throughout the Union.

The Council's Action Committee was asked to examine the situation with the result that they asked the President, the Archbishop of Cape Town, and Dr. Gordon Mears, a former Secretary for Native Affairs, to draw up a statement expressing Christian concern.

At a later stage representatives of the Council were invited to discuss the statement with the Prime Minister and the Minister of Native Affairs.

We give below the Council's Statement and the record of the interview, which has been seen by the Minister, without comment.

"We desire to draw the attention of all Christian people to a matter which we believe to be of the greatest importance in its bearing upon the moral and spiritual development of the African Native people. We believe that there is general agreement that one of the most dangerous features of modern society in all countries, and not least in South Africa, is the increasing instability of family life. The immense growth in the number of divorces in recent years has caused alarm to all thinking Christians, and to many who are not Christians but who are concerned for the stability of society. Believing as we do that a stable family life is the best foundation for the growth of Christian character as well as a condition of national stability, we urge that the greatest care should be taken to ensure that the implementation of Government policy should not have the effect of still further weakening the ties of family life.

"It has long been recognised that migratory African labour, where the male African goes to work for long periods in a labour area to which he is not allowed to bring his wife and children, has evil effects in the sphere of morality. Young men live for long periods without their

wives and families. Thus they are exposed to temptation which it is very hard for them to resist, and their presence has a most unsettling effect on the African and also on the Coloured families which are established in their neighbourhood. Further, their wives have to live for long periods without their husbands, the children without their fathers.

"We recognise that migratory labour has existed in this country for a long time. It is not an invention of the present Government. We also recognise that it would be extremely difficult to bring it to an end altogether. That is more particularly the case on the Witwatersrand. In the Orange Free State in recent years on the new gold fields its incidence might have been diminished, but the Native Affairs Department did not look favourably on attempts to establish Native villages. But we desire to draw special attention to the state of affairs in the Western Province of the Cape. Mainly owing to industrial development there has been a large influx of Native Africans into the Western Province. It has been suggested that the Africans have taken the bread out of the mouths of the Coloured people. But there is very little unemployment among the Coloured people. The industrialists say that they cannot get on without Native labour; but it is contrary to the present direction of Government policy, with its emphasis on apartheid, to allow Native Africans to settle in the Western Province. So responsible officials and members of the Government have been saying that Native African labour in the Western Province must be migratory. The registration of African women in the Western Province is in full swing, and women, even married women, are being told to hold themselves ready to leave the area by such-and-such a date. It appears to be the intention of the Government that any further Africans who come to work in the area must come without their wives. It has even been said that in the interest of efficient work there is to be "stable migratory labour." This seems to mean that the same men are to come again and again, but always without wife and family. They will thus spend the whole of their working lives as migrant labourers. Such stability of migrant labour can only be secured at the expense of the stability of family.

"We ask for a reconsideration of this policy. It must mean a large increase in migratory labour. But migratory labour definitely tends to break up family life among Africans. *It is the declared intention of the Government to promote the welfare of the African.* We submit that all experience goes to show that the development of Christian character among people of any race depends

largely on the growth of Christian families, and we submit that nothing can promote the welfare of the Africans which does not promote the development of the Christian character.

*"It appears that there are three interests to be served.*

First, the Government is concerned with the promotion of industrial development, which requires Native labour. Second it is also concerned with the preservation of the Western Province as far as possible as an area where there shall be no permanent Native settlement in the interests of the policy of apartheid.

"But, thirdly, there has to be considered the welfare of Native Africans, and the development of a stable Christian life among them.

**"That is our special concern as a Christian Council, and we submit that it is morally wrong for any Christian to try to secure the first and second at the expense of the third."**

**Report of an interview granted to representatives of the Christian Council of South by the Prime Minister, on Wednesday morning, the 7th September, 1955, at 11 a.m. in the Prime Minister's Office, Pretoria.**

Bishop E. Sundgren of the Church of Sweden Mission and Vice-President of the Council, introduced the members of the Delegation, namely, Archdeacon R. Y. P. Rouse of the Church of the Province, Pastor P. G. Pakendorf of the Berlin Lutheran Mission, Pastor G. Mabile of the Paris Evangelical Mission, Reverend D. P. Anderson of the Congregational Church and the Reverend A. W. Blaxall, Secretary of the Council.

Bishop Sundgren expressed sincere apologies for the President, the Archbishop of Cape Town, who was unable to be present. He thanked the Prime Minister sincerely for granting the interview and assured him of the prayers of all our churches who realize the high responsibility of his task. The Bishop stated that the interview was granted to discuss a memorandum on migratory labour issued by this Council, and so he would leave Archdeacon Rouse to introduce the subject.

The Prime Minister thanked the Bishop for his remarks and assured the Delegation that the subject of stable family life for all sections of the community is also a matter of great concern to the government. He had asked the Minister of Native Affairs, Dr. Verwoerd, to be present in order to state the attitude of the government on certain matters raised by the Council's memorandum.

**Archdeacon Rouse.** As a copy of the memorandum had been forwarded to the Prime Minister and the Minister of Native Affairs, the Archdeacon considered it was not necessary to enlarge on the subject beyond saying that the experience of the churches who worked amongst the

Africans coming to town to work, and who also have big mission work in the areas where their homes are, has caused them much concern over the problems created through the separation of husband from wife and father from children caused by the system of temporary contracts etc. He stated that the Council respectfully asks whether the government will reconsider its policy and encourage first steps towards a settled labour policy.

**The Prime Minister** repeated that the government is not unmindful of the problem, but that policy must be formulated by taking into consideration all problems. It is not possible to deal with one in isolation. He then asked Dr. Verwoerd to speak.

**The Minister of Native Affairs:** The Minister first asked if the Christian Council ever sent a similar memorandum to a previous government as he could find no reference in the official files to any discussion between representatives of the Council and former governments on this subject. Mr. Blaxall stated that to the best of his knowledge the particular question was not made a subject of discussion with former governments, but that there had been numerous occasions when general policy, and the welfare of the African people, had been discussed with Prime Ministers and other Ministers. Doubtless during these discussions reference was made to this subject. Dr. Verwoerd said he had asked the question because he wished to stress that migratory labour is a long-established practice in South Africa although it has certainly been the cause of some evils. He hoped to show that this government's policy will, in due course, mitigate many of these evils. The Minister criticised what he regarded as mis-statements.

(a) At the end of the first paragraph the words "still further weakening the ties of family life" seemed to imply that the government's policy will increase family disruption, whereas it is the policy of the government to keep families together as much as possible in many ways, some of which will be outlined.

(b) It is an illusion to think that in the past conditions were better than at present. Uncontrolled influx of industrial labour has resulted in squatting and overcrowding of residential quarters and of the evils which follow from a labour population for whom no sufficient provision is made. The presence of whole families living under such conditions do not and did not strengthen family ties or make for parental control, but brought wives and children as well as the men under bad influences. Juvenile delinquency, liquor smuggling, prostitution and the general break-up of families was often the result. Actually family life could have been better preserved if the breadwinner had been alone in the urban area and his family left in the native area where the discipline of native custom survives and fulfils its valuable function. The

government's policy of insisting that there shall be no increase of such social disturbance means that to the extent possible proper and adequate housing provision must be made and this can be done quicker and on a larger scale for single native labour well cared for in hostels. *Inter alia* financial and other problems in connection with the provision of housing also limited the extent to which families may in justice be introduced into urban areas.

(c) In the Council's memorandum reference is made to the Orange Free State. In the opinion of the Minister, the Council did not appear to be aware of the true facts, which he then proceeded to describe at length. He maintained that if the Mining House mainly concerned had been allowed to establish villages everywhere on their properties, various results would have followed such as—

- (i) The mine would be interested only as long as the employee was in their service, then the government would have to accept responsibility for every uprooted family.
- (ii) What would happen to the children? Experience shows that very seldom do the children of such miners desire to be miners themselves. They would have been uprooted from their own areas and be overcrowding European areas and the existing avenues of employment for natives, and so would become a danger to their own people by creating unemployment.
- (iii) When the mines closed down these villages their inhabitants would become unemployed and the responsibility of the government, thereby increasing the existing almost insoluble problems. The policy of the Chamber of Mines to continue with a small number of family men for certain jobs calling for unbroken experience and further with single labour, was therefore judged to be best.
- (iv) The Minister went on to say that the mines could, however, recruit from families in neighbouring native residential areas (urban locations) rather than increase the number of reserve natives who would tend to get absorbed into the local population. By arrangement with the neighbouring local authorities mining families could also be housed in the neighbouring native residential areas. The Mining Group, however, wanted to keep the families in their employ separate in mining villages instead of in existing villages nearby. This was the real point at issue.

The Minister added that he was not prepared to endanger the future of the European by introducing a large number of reserve families into European areas nor would he endanger the future of these Bantu for whom better opportunities would gradually develop in their own areas.

The Government cannot allow mines and industry to become a funnel through which the Bantu population in the European areas of South Africa will be unduly increased and it cannot allow the Bantu areas to be de-populated to serve the theories or selfish desires of any particular employer.

(d) **The Western Province.** The Minister objected to the suggestion in the memorandum that the argument was that Bantu have taken the bread out of the mouths of Coloured people. It is generally well known that there is not enough coloured labour available at present. But the government must look to the future, and in the Cape Peninsula particularly there is a restricted area for industrial development, and only a certain amount of living space for all sections of the population. It is clear that within the next fifty years the Coloured population of the Western Province will have increased to three and a half million; what will happen to them? Is Christian care confined only to the Bantu? The only means by which a far-seeing government can ensure employment to the coming generations of Coloureds is to allow Bantu labour there only temporarily to aid in tiding over the interim period. In the meanwhile it must plan the absorption of this native labour in, or in the neighbourhood of, native areas from which their families were not dislodged in the meantime. Thus both Coloured and Bantu and their future generations would receive true Christian sympathy and care through foresight.

The Minister also objected to the way in which the memorandum seemed to him to sneer at the government's policy of apartheid. This policy of separate development, however, deals only with the question of creating good relations between European, Coloured and Bantu people; the government has a duty to all and is trying to create conditions where good relations will be established. As far as the Western Province is concerned the government does not want to run a risk that in the future the Christian Council may again come and complain that the government is now neglecting the Coloured people!

Leaving the memorandum the Minister proceeded to describe government policy in more general terms. He asked whether the members of the Delegation really understand what migratory labour implies. It not only refers to persons who continually change their places of work. A stable form is found where the employee continually returns to the same kind of work and often the same employer. This could even be organised by two sets of workers being on the job while the third is at home as part of a rotation system. In Bantu traditional life, even among married men, the system of *impis* required long separation of husband from wife. Today many prefer to leave the family in the homeland. The Minister quoted cases brought to his personal attention of many

Bantu who had brought their families to join them simply because they had to live at Windermere or such places and needed someone to care for them. These Bantu had said—so the Minister asserted—that they would have preferred to have been accommodated in a hostel, leaving their families at home to grow up under healthy conditions, to whom they would return from time to time and whereby their right to retire to that area in old age would be guaranteed, especially since the place where they would live can be developed in the meantime.

(e) Taking all this into consideration a system had to be found which would tend to avoid clashes within and outside the home and that is what the government is trying to achieve. The Minister proceeded at length to describe the way in which his department is trying to develop township areas within reserve areas but in close proximity to centres of European population so that the breadwinners can live with their families while going to work in the European areas each day or during five working days of each week. In such places villages will be created in which the residents can acquire their own house and land with title. The superstructure of tradesmen and members of many professions would consist solely of Bantu so that not only the families of those earning their livelihood in secondary industry would be living with the breadwinners but also those belonging to the greater number of persons deriving their income from serving these communities in many capacities. This also demonstrates how Apartheid (separate development) gradually leads to what is being requested in this interview and when this is done social services can be developed by themselves and their Churches can carry out their work with greater certainty and security. The Bantu themselves will have greater stability, security and tenure, and their family life will be stabilised.

The Minister concluded his remarks by saying that he is aware that the policy of the government is distrusted by many, although he has reason to believe it is being increasingly understood and appreciated, especially by the Bantu themselves.

Referring again to the memorandum, the Minister expressed deep regret at the way in which the last section is worded, as he is quite satisfied that there is nothing morally wrong in the policy being worked out by the government. If there is moral wrong anywhere, it is perpetrated by those who refuse to see good intention in the government, and continually foster among the natives an impression that the government is not concerned with their welfare.

**Archdeacon Rouse :** Archdeacon Rouse thanked the Minister for the full explanation and said there were two questions he would like to ask.

1. Does the Minister visualise that the number of Africans needed by industry will decrease ?

**Dr. Verwoerd :** Dr. Verwoerd said that it is expected that the present industrial areas will continue to need the Bantu labour for a considerable time and that the number may even expand for a while. In the meantime the siting of industries where Bantu labour is needed must change as already indicated. The government's policy in this connection does not receive general approval as yet but is being increasingly appreciated. His advisers tell him that by about 1978 the top of the curve of Bantu employment in European areas will be reached and thereafter the government's policy in the siting of industry will bear fruits and the numbers of natives in European areas will gradually decrease. It must also be remembered that no one can say how far the mechanization of industry or automation will increase during the next few decades. Such a development is being seriously discussed overseas in order to provide recreation for the people as mechanical devices replace human labour. If this happens in South Africa the need for native labour would decrease sooner. In any case at present native labour is badly utilised, and with careful organisation of personnel much more can be done with fewer labourers.

**Archdeacon Rouse** said that his second question concerned the removal of women from the Western Province. He mentioned some cases quoted by some of our workers in the Cape Town area.

**Dr. Verwoerd** insisted that it is only those who are illegal immigrants or recent settlers who are being removed, and he is confident there must be other reasons if anybody who has been resident for any length of time is ordered away. Women sent back to the Transkei would often be better off than in the squatter camps. He then proceeded to describe some plans to be developed by his department in co-operation with employers in Newcastle and some other areas in Natal. The Minister maintained that these experiments will show that small areas can carry larger populations but it will mean that industrial areas will have to be established in various suitable parts of the country, which will bring industry situated in European areas and native labour resident in native areas closer to each other. Women removed (with their families) under such circumstances gain by it.

**Mr. Blaxall** asked whether the Prime Minister would be willing to receive a draft copy of the morning's discussion because he was very anxious not to send a statement to our affiliated churches and missions which contained any inaccuracy. Mr. Blaxall said he was quite convinced that the Action Committee which drafted the memorandum had no thought of sneering at anything, but that they were very anxious for a full understanding and an interchange of views on matters of fundamental importance.

**Dr. Verwoerd** said that if the draft is sent to him he

will go through it as soon as possible, but could not promise that that would be within a day or two.

Bringing the interview to a close the **Prime Minister** repeated that the government has to consider many questions, and they are not concerned only with the building up of native areas. It has a duty to the European population also. He is convinced that if the requests from many industrialists were acceded to, the native areas would be speedily depleted, and thereafter become lost to the native. The government is quite satisfied that the Bantu people must and should develop. There is no desire on the part of the government to keep them down. But that develop-

ment must be such as will not endanger the development of other sections of the population. Uncontrolled influx of Bantu people would mean that the white race would be destroyed by absorption or by the weight of overwhelming numbers. Separate development is the only policy which will enable family development for all, and the transfer of family groups must not be allowed to imperil the future of the European people. The government shares with the churches a concern for stable life, but it must always be remembered that it is the first duty of the South African government to preserve white civilization.

—*The Christian Council Quarterly.*

## Ravemcco

(RADIO, AUDIO-VISUAL EDUCATION AND MASS COMMUNICATION COMMITTEE)  
UNDER THE SPONSORSHIP OF THE CHRISTIAN COUNCIL OF S.A.

### History :

Some years ago, a Committee was formed in U.S.A. entirely for the purpose of helping the various Churches and Missions to use new ways in presenting the Gospel. This committee is termed Ravemcco (Radio, Audio-visual Education and Mass Communication Committee) and in November 1953 sent a deputation of Audio-Visual experts to visit Johannesburg. These experts held a two-day conference for teachers, leaders, interested persons in religious education, pastors, layhelpers, missionaries and Christian workers. The experts opened the eyes of those who attended to the enormous potential of such aids in the cause of evangelism and education. At the close of the course the Ravemcco Committee in Johannesburg was set up.

### Finance :

In order to establish the work and extend its facilities in this country grants are made by the "Africa Committee" of the Board of Foreign missions, of the National Council of Churches in Christ U.S.A.

### Programme :

**Workshops :** By this we mean a training course where teachers are shown the use, scope and application of all types of visual aids in evangelism and education. These include blackboard, clay modelling, informal drama, diorama, flat pictures, the making and use of a flannelgraph, films and filmstrips, models, puppets and panorama. This is Sunday School Teacher Training.

### Visual Aids News :

The Ravemcco hopes to provide an Information Service on Visual Aids.

### Cooperation :

The Committee in South Africa wish to open negotiations with denominational and interdenominational com-

mittees on religious education, with film producers and distributors.

### Lectures and Demonstrations :

The committee has on its staff a full time African clergyman who is available to lecture and demonstrate Audio-Visual Aids. At this stage Ravemcco is using the Reef Towns as a pilot or experimental effort.

### African Indigeneous Materials :

Ravemcco helps teachers and African Pastors from Missions and Churches to prepare their own equipment. Ravemcco is now launching a "Christian Pictures Competition" with a view of producing these pictures in South Africa as teaching aids. All letters in connection with Ravemcco must be addressed to the Organiser, Ravemcco in South Africa, P.O. Box 3624, Johannesburg.

Rev. Moses Sephula, *Organiser in S.A.*

The Committee termed Ravemcco in South Africa has pleasure in announcing a COMPETITION for pictures suitable for printing and use in Religious Education.

### Terms of the Competition :

1. Competitors are asked to remember that the pictures are required as teaching pictures, and should therefore keep their entries as simple and as free as possible from irrelevant details.
2. All entries must be on separate sheets of paper, and the picture measure not more than 11x15 inches.
3. On the back of each entry the name and address of the competitor must be clearly written.
4. Entries must be either in **black and white**, or in black white and not more than two single-tone colours (i.e., only one shade of each colour to be used).
5. Entries must illustrate one of the following subjects by using "AFRICAN CHARACTERS IN LIFE TODAY AND BE SUITABLE FOR TEACHING CHILDREN."

- (a) A father forgives his son who has given up his evil ways to return home (Luke 15, 20).
  - (b) The Lost Sheep (Luke 15, 5).
  - (c) "Suffer little children to come unto Me" (Luke 18, 16).
  - (d) Neighbourliness expressed in kindness to a stranger (Luke 10, 34-35).
6. Each competitor may submit any number of entries provided they be on a separate sheet of paper.
  7. All entries will become the property of Ravemcco in S.A., who will also retain full printing rights.
  8. Ravemcco offers the prize of £3 3s. (Three Guineas) to the best entry provided it is of a standard suitable for reproduction.
  9. The Committee undertakes to pay a fee of £1 1s. (One Guinea) to any competitor whose entry is reproduced for distribution. In the case of the winning entry this fee will be considered to be included in the prize money.
  10. All entries must reach Ravemcco, at P.O. Box 3624, 75 Balgownie House, Commissioner Street, Johannesburg, S.A., on or before May 31, 1956.
- NOTE :** The Organiser of the CONTEST is the Rev. MOSES SEPHULA, ORGANISER TO RAVEMCCO IN S.A., P.O. Box 3624, Johannesburg. All INQUIRIES AND INFORMATION ABOUT THE COMPETITION SHOULD BE ADDRESSED TO HIM.

## The Eyes of a Brother

By Mary Butler.

*"Grant that we may look all men in the face with the eyes of a brother."*

THIS petition arrested me as it came over the wireless twice recently. My thoughts went to the attitude of the elder brother towards the prodigal, and, in contrast to the redeeming quality of the love of the father in the parable, as he followed in imagination the downfall of his son in a far country till the wanderer cried in deep humiliation "I am not worthy to be thy son, make me as one of thy hired servants." Would the critical self righteous attitude of the elder brother ever have brought about this conversion?

Human love may have this divine redemptive quality, but it is all too rare. Can we Christians be satisfied that it is so and leave it at that, waiting for some great leader to solve the present day problems, or for God to speak through Armageddon?

"Progress for the better almost inevitably comes slowly, but it comes through the repeated small efforts of many people," says an eminent scientist. So Paul's challenge comes to each of us to "covet earnestly the best gifts": and after a consideration of the many spiritual qualities that are required in a healthy community he concludes with his masterly analysis of charity.

As each morning records yet another day begun, dare we face it without a secret session with the One who inspired the thirteenth chapter of Corinthians? Our righteous indignation, our desires for fair play or justice so often result in futile heated words of condemnation and we are left frustrated, but as we wait in adoration before the Father, God, as revealed by our Lord Jesus Christ, our spirits are nourished, we see a streak of light where before there was none, a little more understanding dawns on us, or we see some little thing we must do. We may

still long for a great spiritual giant, a St. Francis, a John Woolman or a Vinoba Bave, but we find that faith and hope are growing in us as we begin to look upon our opponents with the eyes of a brother.

"At present all we see is the baffling reflexion of reality, we are like men looking at a landscape in a small mirror. The time will come when we shall see reality whole and face to face! At present all I know is a little fraction of the truth, but the time will come when I shall know it as fully as God now knows me."

(Phillips' translation.)

"The soul of the poor servant-girl had passed away—only a servant-girl—and yet there was something in that soul equal to the sun whose morning rays were pouring through the window. She lies at the back of the meeting-house, amongst her kindred, and a little mound was raised over her. Her father borrowed the key of the gate every now and then, and, after his work was over, cut the grass where his child lay, and prevented the weeds from encroaching; but when he died, not long after, his wife had to go to the workhouse and in one season the sorrel and dandelions took possession, and Phoebe's grave became like all the others—a scarcely distinguishable undulation in the tall, rank herb-age.

If we could have a record of the devotion of those women who lie forgotten under the turf round country churches....., it would be worth preserving more than nine-tenths of our literature and histories."

Mark Rutherford.

# Lovedale Bible School

## ANNUAL REPORT 1955

### 1. TRAINING COURSES IN EVANGELISM

#### (a) *Evangelists Training Course.*

(i) *The Students.* The task of recruiting students for the Course in Evangelism for men was made easier for 1955 by the fact that the Bantu Presbyterian Church made greater use of the bursaries available to students from that church and by the decision of the Presbyterian Church of South Africa to send their men to the Bible School for three successive courses. So we started the course with 31 students and they represented the co-operating churches as follows:—

Methodist Church of South Africa	— 14
Bantu Presbyterian Church	— 10
Presbyterian Church of South Africa	— 6
Congregational Union	— 1

The standard of school that the students had reached in their youth ranged from sub-B to Primary Higher Teacher's Certificate and their ages ranged from 20 to 58 years. Five men were returning for a second course and two for a third course. The student who had the teacher's certificate, was using his six months' furlough after ten years' service for a course at the Bible School. His example is heartily recommended to other teachers. One student withdrew on account of illness.

(ii) *The Course.* The 1955 timetable followed course B and the first—, second—, and third-year students were able to take the same classes. By placing senior men next to first-year men in the classroom much mutual aid was possible and a spirit of helpfulness prevailed throughout the course. Each year we have wondered where the interpreter will come from. In 1955 the teacher-student came to our aid. Having seven former students in the class, the traditions of the past were established early in the course and the men soon got into the routine of prayers in the chapel, study in the classroom, manual work in the grounds, visiting the hospitals and preaching in the villages. The assistance of Rev. J. J. R. Jolobe with the sermon classes in the vernacular was much appreciated.

#### (b) *The Biblewomen's Course.*

(i) *The Women.* Seven women workers from the Bantu Presbyterian Church and four Methodist Bible women attended the Women's Course in 1955. Five of them had been to the Bible School before and one was the wife of an evangelist who had attended the school in the first half of the year. It was disappointing to have only 11 women in the course when we have accommodation for 30. Only one of the women was officially sent for training by the Methodist Women's Auxiliary as a Bible Woman. Of

the other Methodist women two paid for themselves and one was paid for by a gift from an American visitor to the Bible School.

It seems that we shall have to recruit more from the 20 to 25 years age group for the Women's Course and to seek for the younger women who have passed Std. VI to have them trained as Sunday school teachers. The churches can only support a certain number of Bible women but they can make use of hundreds of trained Sunday School teachers. A corps of voluntary Sunday School teachers in the African churches would make up for the loss of access to primary day schools for religious training that is bound to be felt by ministers in coming years. We shall, however, not be likely to get a sufficient number of such trainees if we are not able to subsidise their training with bursaries. At the moment we only have £100 to offer as bursaries to women of the Bantu Presbyterian Church.

(ii) *The Course.* The course followed the usual lines with the emphasis on personal evangelism and evangelism among children. The hospitals were visited weekly, the local Women's Associations regularly and Sunday School was conducted for the children in the hospitals. Rev. J. J. R. Jolobe conducted two classes a week with the women and Miss Morrison came over from the Lovedale Institution on four days a week for a class with the women. While the Head attended the Congregational Assembly, Rev. D. W. Semple kindly stood in.

### 2. LITERARY EVANGELISM

(a) *The Preacher's Help.* *The Preacher's Help* was sent out monthly in English and five vernacular languages. The sermon outlines included messages for Easter, Ascension, Pentecost and a Christmas drama service. Further outlines on the Parables of Jesus have completed a series of 21 outlines on the Parables. The Daily Bible Readings of the International Bible Reading Association, as adapted for Africa by the National Sunday School Association of South Africa, have appeared each month. Other features have been Notes on Planning a Sermon and Further Notes on New Testament Words and Phrases.

The circulation of the *Preacher's Help* at the end of the year was as follows:— English—635, Xhosa—545, Sotho—333, Shangana—374, Zulu—292, Cizezuru—258, a total of 2,437 copies. The Cizezuru circulation had dropped to 258 copies in October when our agents who had arranged for the translation were unable to get the translation done any longer. We are negotiating with others about the translation.

During the year an appeal was sent out to the subscribers

to obtain one more subscriber each. But the response has been negligible. It seems that none of the preachers wants to tell others where he gets his sermon from.

I have thought that perhaps the *Preacher's Help* will have a more popular appeal if sermon outlines are given on the favourite texts of the evangelists and lay-preachers. I have asked ex-students to let me have a list of their most favourite texts. The answers to this request are still coming in and it will be interesting to see if there is any measure of agreement about favourite texts. If there is, the texts will be used in the *Preacher's Help*.

(b) *Booklets of Sermon Outlines*. The booklet of Sermon outlines on *The Seven Words on the Cross* has continued to sell. The first 500 copies of the booklet on *Our Father* which has been on the market for a year, have not been sold yet. We have used these booklets as text books at the Bible School and found them most useful. There is sufficient material available in the past issues of the *Preacher's Help* to publish similar vernacular booklets in five languages on *The Ten Commandments*, *The Beatitudes*, and two or three series on *The Parables*. So far only two booklets have been published in Xhosa. The material in the other vernacular languages has not been used.

(c) *Quarterly Letters to ex-Students*. These letters to the ex-students have given the opportunity of getting across ideas about methods of evangelism as well as giving general news of the Bible School. In 1955 the letters have been accompanied by forms on which evangelists and Bible women and voluntary workers have been able to keep a diary of their service. The last of these forms are still coming in and will be studied during 1956. A preliminary study has shown what a range of activities is covered by the work of these ex-students and a complete study may assist us in bringing the teaching of the Bible School more into alignment with the actual daily work of the people it is training.

### 3. GENERAL

(a) *Repairs and Maintenance*. Cement floors were put into three huts, the servant's room at the African Tutor's house was re-thatched, the electric wiring of the Lady Tutor's house was properly earthed according to Escom standards and the broken hand-basin in the Lady Tutor's house replaced. The evangelists did a lot of painting of roofs and outside woodwork and also inside colour-washing. This work used up the rental which we received for the Lady Tutor's house—an amount of about £120.

An inspector from Escom has condemned the electric wiring of the huts as below standard and we hope to be allowed to renew the wiring one circuit at a time.

(b) *African Tutor's House*. At the end of the year

Rev. J. J. R. Jolobe transferred his household to a home nearer to his work and the University College of Fort Hare agreed to rent the house for a year. As Miss Morrison is due to return to the Lady Tutor's house in 1956, we were glad to get the chance of drawing rental for the African Tutor's house. But as we did not have the money in past years to keep the house in very good repair, we have had to spend the rent for 1956 in anticipation on improvements and repairs. The authorities at Fort Hare have happily assisted us in providing some improvements and in using their maintenance staff for cleaning up the house for tenants. We shall miss the neighbourliness of Rev. and Mrs. J. J. R. Jolobe but he has promised to continue assisting us with translation work and sermon classes.

(c) *Finance*. The contributing churches have continued to support the work at the Bible School as in past years. Although the Lady Tutor has not served the Bible School full-time, the grant for her salary has been paid into the Bible School funds. The rent for her house has also increased our income. We were most grateful to receive a grant of £250 from the Robert Niven Trust and a donation of £15 from Miss G. Hatt of America who had visited the school. As a result of these special items of income, we were able to reduce the overdraft at the bank from £1161 to £517. While this reduction is financially satisfactory, it really represents a scraping along on the minimum in matters of staffing, equipment and maintenance. While such a practice is sometimes necessary and expedient, it should be temporary lest the standards of teaching and training be affected. It is noted for the record that the motor car has covered 122,000 miles since it was bought in 1939, that there is no replacement fund and that the insurance company has refused to insure it any longer.

(d) *The Future of the School*. At the 1954 Conference of the Methodist Church of South Africa, it was resolved that entrants to their Order of Evangelists should have at least Std. IV and should have undergone a special course of training. This resolution lowered the standard of entrance from Std. VI to Std. IV and has resulted in a greater willingness on the part of Methodist evangelists to leave home for a special course of training. As the Lovedale Bible School is still recognised as a suitable place for training, we may expect a larger number of Methodist evangelists applying for training in the immediate future, until those who have passed Std. IV are all trained and have joined the Order of Evangelists.

We look forward to the day when the facilities provided by the Bible School are not only known in the courts and committees of the co-operating churches but are talked of in the homes of the African church members.

## Sursum Corda

### THE DIVINE PROTECTION

*(The message we give this month under the heading of "Sursum Corda" has its own poignancy. In our last issue we told of the passing of the Rev. John Macdonald MacTavish, who had been Chaplain of Lovedale for five years, and who passed away after a painful illness on 19th January. In his brief life of forty-three years Mr. MacTavish had seen much, experienced much, and despite his buoyant personality, in some ways suffered much. We give below one of the messages he delivered in the Chapel at Lovedale which, in the light of his total experience, comes with peculiarly authentic force to all who knew him. Editor, "S. A. Outlook.")*

IF there is here the idea that our religion is a kind of insurance policy protecting us from physical dangers, I cannot accept it. I know that certain of the psalms support this view of God physically protecting his own from danger. "A thousand shall fall at thy side and ten thousand at thy right hand but it shall not come nigh thee." To accept this in its literal sense is quite abhorrent to me. I can only recognize that these psalms were composed many hundreds of years before Christ, and that while some of them express the deepest aspirations of the human heart for God, others incorporate an altogether false view of God. Jesus so definitely spoke in the very opposite terms. "Ye shall be hated of all men for my name's sake; they shall lay their hands on you and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake." But Jesus goes on to say, "It shall turn unto you for a testimony." And the end of St. Matthew's Gospel closes with the triumphant promise, "And lo I am with you alway even unto the end of the world."

What's the best appeal to win men to be missionaries to the heathen? Shall we tell them of a good salary, and a warm climate and frequent furloughs? We shall never get a man worth sending by such an appeal. But bid them think of a lonely life amid fever and squalidness; of a slow, disheartening struggle to bring to Christ a native people sunk in superstition, and bound by custom, and we shall get the right men to seek such a life of hardship. Thank God the Church has got them. Hard work and unpleasant surroundings and opposition are not real deterrents to any profession, to any demand upon human energy. Often, indeed, they are the opposite; and a man is never more himself and never happier, than when he's fighting with his back to the wall against heavy odds. There are, perhaps, few who have not had some such exhilarating experience, and who do not know how true the Lord's words are, "Blessed are they which are persecuted for righteousness' sake."

Now let us turn to the miracle of the stilling of the tempest. Which is the greater, which is more true to the nature of God as we understand it and which, therefore, is more like Jesus, to ask for a faith which expects miracles, miracles which apparently involve the suspension of God's laws for the deliverance of a favoured few, or a faith which believes that a man can never fall out of God's arms, even if He falls to the bottom of the sea? This question has had much more than an academic interest for me. I was second-in-command of a small craft which operated between England and France, ferrying troops and supplies after D Day, to the Normandy beach-head. About twenty days after the initial landings, and just at the time when the success or failure of our second front was in the balance, the weather deteriorated to an alarming extent. Winds of force 5 and 6 i.e. 'gale force' blew up and down the Channel. Our small craft were not supposed to venture out in anything beyond a force three wind, but the troops must be supplied with ammunition, mine destroyers, and all the other impedimenta of war, if they were not to be driven back into the sea. Our landing craft continued to ply across the channel, but at considerable cost in men and ships. There were few of us who did not have the experience of at least one craft breaking up beneath us. As we were waiting to be rescued were there prayers going up on our behalf? I know there were. And what were those prayers? That the tempest would abate, and there would be a great calm? Or were my dear ones praying the same prayer that I was praying, that God would give me strength to meet this crisis. That He would give me faith and courage so that whatever storms might roar without, there might be peace and stillness in my heart and the hearts of my ship-mates. Surely Christ was with us as truly as he was with the disciples on the sea of Galilee. Do let us have a faith that is stronger and bigger and truer than a faith steeped in credulity and magic which our grandfathers tried to hold because it seemed to them the only way of being loyal to the Gospel story.

"Be not afraid of them which kill the body, and after that have no more that they can do." What a strong note is sounded there. How much finer is this than a religion that shelters the favoured and the pious from the risks and the dangers that confront other people. If we can go into places and death not expecting that our prayers will effect deliverance, but knowing that the Master of life, who Himself was not delivered from death, is with us, that there can be peace in our hearts whatever storms may roar about us, that we cannot fall out of God's loving arms, and further, if we can go with undismayed courage, with

infectious cheerfulness, with contagious serenity, we shall not be amongst those who continually demand evidences of the power of religion, and who seek a magical deliverance through their prayers; we shall be amongst those whose lives *are* evidences of the power of religion, and who recommend Christ to others by the splendour of their own lives. Let me in closing quote to you an ancient prayer,

"Help us daily to know more of thee, and through us, by the power of thy spirit, show forth thyself to others. Make us humble, brave and loving; make us ready for adventure. We do not ask that thou wilt keep us safe, but that thou wilt keep us loyal; who for us didst face death unafraid, and dost live and reign for ever and ever.

We do not ask that thou wilt keep us safe. Yet we are safe after all."

Listen to Rupert Brooke

"War knows no power. Safe shall be my going  
Secretly armed against all death's endeavour;  
Safe though all safety's lost; safe where men fall;  
And, if these poor limbs die, safest of all."

## TO JOHN MACDONALD MACTAVISH

I had not thought that Death could capture thee  
Thou wert so quick, so vivid, so alert,  
So daring in adventure and so free  
In life's dim pathways. There is no hurt  
To the soul's fabric; thou art still the same,  
A young enraptured spirit reaching out  
To East and West wherever Christian fame  
Called thee; the same heart kind and stout  
In noble purpose; the half-shy charm,  
The mind magnanimous; these cannot change,  
But sad and strange it is that from the balm  
Of earthly presence and the senses' range  
Thou hast been taken. Well ah! Well-a-way!  
In sorrow now we grieve in sorrow's day.

D. J. DARLOW.

## New Books

*A New Testament Wordbook*, by William Barclay.  
S.C.M. Press. 7/6.

At the request of many people from all over the world, the author has gathered together in a slim volume some 37, originally independently published, studies of important New Testament terms.

The book does not claim to give us new academic data in the field of biblical Greek. Its primary aim appears to be a "practical" one: by letting us participate in such linguistic understanding of New Testament key words, it

wants to open up for us a wider vista of the treasures of our revelation. Mr. Barclay has achieved his aim remarkably well. On every page, even the "non-theologian," has little trouble to perceive the real depths and variations of meaning, with their vital implications for faith and practice, of seemingly "self-evident" New Testament concepts.

Not only the layman but also the trained minister will profit by reading this book. Apart from yielding to him a wealth of material for his sermons, he can learn here how to transmit the fruits of his own reading and studying to his flock. Mr. Barclay's lucid simple language and the well-built short sentences are exemplary in this respect.

To give a brief sketch of his technique, we may look e.g. at his treatment of the term *Phobos* (commonly translated "fear.") Already the skilfully chosen subtitle "The right and the wrong fear" gives us the essay in a nutshell, as it were. Starting with the various senses of *Phobos* in the classical period, we are shown how the New Testament uses "fear" in a good or bad sense, in a great variety of shades of meaning; ranging from "reverence and constant awareness of the presence of God" and their implications to the "bad man's emotions," such as cowardice in professing Christ before men, fear of punishment of death, etc.

This admirable little book will undoubtedly contribute to the furthering and satisfying of our contemporary ever-growing interest in biblical studies.

A.G.R.

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*Men of Livingstone*, by B. W. Lloyd (C. J. Sawyer, London 2/6).

This is a beautifully produced account of the way in which Livingstone was helped in his journeys and labours by Africans. It is now universally recognised that Livingstone did not shine as a leader of Europeans, but his appeal to the African heart, and his ability to bring the best out of African helpers, cannot be gainsaid. The celebration of the discovery of the Victoria Falls by Livingstone in 1855 seems a fitting time in which to remember those who accompanied Livingstone. The book is illustrated copiously by photographs of the coloured statuary in the Livingstone Gallery by C. d'O. Pilkington Jackson.

## LOVEDALE NOTES

Mrs. MacTavish, the children, and Major and Mrs. Campbell leave East London for Cape Town on 9th March, by the *Carnarvon Castle*, and sail by the *Dominion Monarch* from Cape Town to New Zealand on 25th April. Their many friends in Lovedale and beyond wish them every blessing in the coming days.